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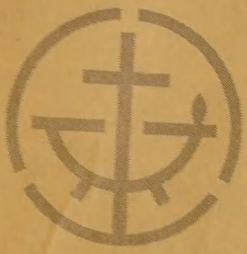

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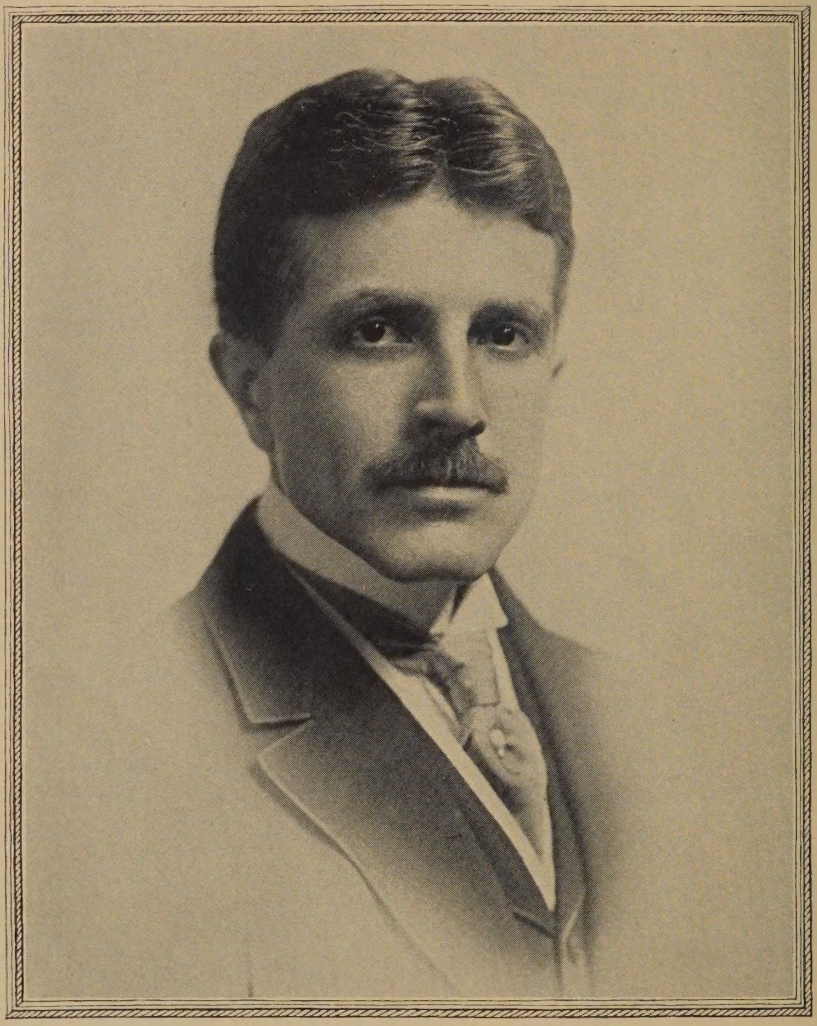
A CENTURY OF SERVICE



Lynn Harold Hough, Th. D., D. D.
Pastor of Central Church

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# A CENTURY OF SERVICE

THE HISTORY OF
CENTRAL METHODIST EPISCOPAL CHURCH
WRITTEN IN COMMEMORATION OF
THE ONE HUNDREDTH ANNIVERSARY
OF THE INCORPORATION OF
THE FIRST METHODIST EPISCOPAL SOCIETY
OF THE
CITY OF DETROIT, MICHIGAN

By Louis Ling, 1874- .
WITH AN INTRODUCTION
By Dr. Lynn Harold Hough

PUBLISHED BY ORDER OF THE OFFICIAL BOARD, MAY, 1922

# FOREWORD

The Official Board of Central Methodist Episcopal Church authorized its pastor, Dr. Lynn Harold Hough, to appoint a general committee to make the necessary preparations and arrangements for appropriate ceremonies to mark the one hundredth anniversary in May, 1922, of the incorporation of the First Methodist Episcopal Society of the City of Detroit, Michigan, the legal title of Central Church. Dr. Hough appointed the following committee: John M. Biles, chairman; Charles T. Holcroft, A. A. Hare, Arthur J. Stock and J. Henry Ling. The general committee appointed the following sub-committee on historical data and publications: A. A. Hare, chairman; Clarence M. Burton, Jos. B. Mills and Louis Ling; Dr. Hough, ex officio. It was under the direction of this sub-committee that the following monograph was prepared. Acknowledgment is herewith made of the valuable assistance generously given by Clarence M. Burton, historiographer of Detroit and eminent authority on all matters pertaining to the early history of this city and the Northwest Territory; and the expert co-operation of Miss Gracey B. Krum and her assistants in charge of the Burton Collection of the Detroit Public Library; also valuable data contributed by members of the church.

Detroit, Michigan, April 5, 1922

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CENTRAL METHODIST EPISCOPAL CHURCH

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# A WORD OF INTRODUCTION

THE church building is a conscience made visible to the naked eye. The fan which spreads out from Grand Circus Park in Detroit offers many a vista in its widely diverging streets. Each of them looks back to one point. And at that point a noble spire is a perpetual challenge and a perpetual summons. You cross from street to street in the great fan. But you never get away from the call of the spire. Up another street you look and there it stands speaking of the eternal mystery of life, of the summons of goodness and brotherhood, and of the mighty spiritual contacts beyond the humming activities of this busy town. It is a priceless asset to the city, this great finger of a spire perpetually pointing men to the things which it is all too easy for them to forget.

For a hundred and twelve years Central Church has had a continuous existence as a religious body. For one hundred years it has had a legal corporate existence. And it is just about to celebrate the one hundredth anniversary of its incorporation. It has been a church of great voices. The present structure was erected as a result of the pastorate of that amazing genius of a man, Dr. James M. Buckley, the most distinguished Methodist of his generation. For many later years he wielded such power as the editor of a great paper as rarely comes to the lot of the men of the pen. And decade after decade he was the supreme master of debate in great and far-gathered councils of Christian statesmen. The gracious and urbane Ninde; Leete, the brilliant and effective organizer; and Smith, the dynamo of kindling

energy and hearty human activity, went out from its pulpit and were called to the exercise of the functions of the episcopate. Dr. George Elliott, versatile and erudite, with a range of reading and a variety of mental interest at which men marvelled, made the pulpit of Central Church his throne and later came to the editorship of the *Methodist Review*, which is the oldest magazine of sacred learning in America.

Central Church has been a church of passionate evangelism. At its altars untold numbers of men and women have plighted their faith in the gospel of Jesus Christ. It has been the church of the wide open door and the church of perpetual summons to decision. Its horizons have been as wide as the need of the world. Its missionary contributions have reached the farthest limits of Christian activity in the world.

With all this world-wide vision the needs of the wonderful town of which it is a part are never forgotten. It has become one of the most efficient institutional churches in America. The great church house with its gymnasium and all its rooms for specialized work is a perfect hive of activity. The athletic prowess of its young people all young Detroiters know. It is a highly organized institution in action every day and every night of every week. Young people crowd to its activities and the very age when it is supposed that the church finds it hardest to retain its young people is the age when they come with unabated enthusiasm to this home of a thousand interests and of manifold activities.

At the present time this highly articulate enterprise is moving with fine facility and efficiency. Mr. R. M. Atkins has brought organizing gifts of a sort which would bring instant recognition in any commercial enterprise to his work as head of the department of institutional work. Mr. Frank

L. Fitch has unified and developed the pastoral oversight of the church in a fashion which unites scientific skill with a hearty human touch. Mr. Arthur H. Simons has put his very life into the physical department, and his skill and capacity have given it a place all its own among such pieces of work in America. Miss Shirey has made a career of service for herself which has touched the remotest boundaries of the city of Detroit.

As a downtown church this organization has absolutely maintained its vitality. It speaks to the whole city. It has a response from the whole city. If America is to be kept safe, its growth in character must keep pace with its financial and industrial expansion. It is not too much to say that every commercial document which is negotiated in Detroit is a little more dependable because of the hundred and twelve years of activity of the organization now known as the Central Methodist Episcopal Church.

And best of all the light never seen on sea or land perpetually shines on its altar and inspires its activities and speaks in its message.

The history of the church by Mr. Louis Ling, which is published herewith, speaks for itself in the happiest fashion. Mr. Ling writes in a style of much grace and charm and graphic power. He has taken the time to make very thorough investigation, and a scholarly habit of mind is shown in the way in which he has handled all the materials. A very significant bit of history has been recounted in a really notable way.

LYNN HAROLD HOUGH.

CENTRAL METHODIST EPISCOPAL CHURCH AND CHURCH BUILDING

From a painting by Byron Roger for Smith, Hinchman & Grylls

# I

## DETROIT UNDER THREE FLAGS

1701-1796

WHEN Antoine de la Mothe Cadillac established the French military post, Fort Pontchartrain, on the site of the present city of Detroit, he was actuated entirely by practical considerations.

The little company of soldiers and voyageurs that paddled down in twenty-five canoes from Montreal, by way of the Ottawa River and Lake Huron, had no Mayflower in their fleet. Theirs was strictly a mission of business and politics. There were no Puritan Fathers among them; neither was there a Roger Williams nor a William Penn.

Cadillac, with many years' experience in the New World, both on the Atlantic coast and in the Northwest, where for five years he had been Commandant at Mackinaw, was convinced that for strategic reasons a French post should be established on the Detroit River.

With friendly Indians gathered about him and under control of French officials, he believed such a post would be a key to the Northwest, protecting its valuable fur trade from the inroads of the English and conserving all its resources for the French.

The establishment of Fort Pontchartrain July 24, 1701, was therefore, not an adventure in ideals. There is no Plymouth Rock at the foot of Griswold Street.

Nevertheless the history of Detroit is of singular interest and of vast significance. In the more picturesque elements it is almost unique. Its story is packed with thrills; its ground is drenched with the blood of battle and massacre.

The significance of its history grows out of its strategic position on the frontier where it became a trading and outfitting post of the greatest importance, commercially and politically. Founded in the strife for sovereignty between the English and French governments, it became at an early day a point of central influence, importance and action. While in British possession it was the chief center of resistance to the well-concerted effort of confederated Indian tribes, under the leadership of Pontiac, to oust the English from their posts on the Western frontier and in 1763 it withstood a close siege for five months.

In 1775 the British made this post the chief military depot in the West and the fitting-out place for the forays to be made upon the settlements in Kentucky, Virginia and Pennsylvania. Millions of dollars' worth of goods were shipped to Detroit and distributed to the Indians who were invited here and came by the thousands from the West and South. Clothing, trinkets, fire-arms and red-handled scalping knives were supplied to them in enormous quantities. They brought in hundreds of scalps and prisoners.

Nominally Detroit was ceded to the United States in 1783, but the post was not abandoned by the English until July 11, 1796, when the British flag was hauled down from Fort Lernoult, the stronghold built in 1778, a short distance

back of the original settlement and a portion of which occupied the present site of the Federal building on Fort Street West.

This surrender of Detroit marks the date of ownership by the United States of a territory larger than the original Thirteen States. The final result was the control of the Great Lakes and the Mississippi as well, which remained undisturbed, save for the episode of the War of 1812, when on August 16th of that year the British flag was unfurled once more at Fort Lernoult, only to disappear for the last time September 29, 1813.

And thus five times its flag has been changed; first the French, then the English, next the Stars and Stripes; again the English and finally the American banner. Twice it has been besieged by the Indians; once captured in war; once burned to the ground. It has been the scene of one surrender, of more than fifty pitched battles and twelve massacres.

Under such circumstances the social and religious history of a city has a character and complexion all its own. Although the original impetus of its founders was not an adventure in spiritual freedom, nevertheless the narrative of the Christian Church in Detroit, and more particularly the implanting and development of the Protestant groups, has a fascination and an importance that invite the closest investigation.

The unique nature of this narrative, especially its earlier chapters, is due entirely to the peculiar history of the city, its location in the wilderness, the wars that ravaged it, the character of its settlers and the staggering obstacles that confronted the first Protestant missionaries who had the hardihood to visit it or to include it on their circuits.

The first settlers of Detroit were French and were accompanied by two priests. The day after their arrival a log church was erected. For one hundred years the Roman Catholic faith was the only religion in evidence, and, judging from the wild and primitive life in Detroit during that time, it was not a very active and effective spiritual force. Civilization was slow in developing. On this point Silas Farmer says:

"Many of the early colonists mingled freely with the Indians and adopted so many of their habits that they became more like Indians than white men, for, as Cadillac says in one of his letters, 'with wolves one learns to howl.' The *coureurs de bois* in their habits resembled the wildest and worst of the men in the lumber camps of today, and the rioting and squandering of the lumbermen, on their return from the woods, is paralleled by the doings of the wild and reckless men of the olden time."

When Detroit passed into the hands of the English in 1760 it is probable that chaplains of the English Established Church were stationed with the British garrison from time to time, but they left no impress on the religious history of the place that is now discernible.

John Wesley was then at the full tide of a career of profound religious and social significance, but the first faint flush of the dawn of Methodism in America was not visible until six years later when Philip Embury, an Irish immigrant, instigated by Barbara Heck, sometimes called "the mother of American Methodism," opened his home in New York for meetings.

Detroit was still in the hands of the British when Dr. Thomas Coke, Wesley's personal representative, ordained

Francis Asbury in Baltimore in December, 1784, a date that marks a real beginning in American Methodism. And when Wesley died in 1791, Detroit was not yet free of British control and the march westward of the Methodist missionaries had not yet begun.

It is worthy of note that missionaries of the Moravian Brotherhood, the group that so profoundly influenced Wesley in Georgia and later in England and Germany, penetrated this part of the country years before the dawn of the Protestant religion on the frontier, even establishing a colony in 1782 on the Clinton River near Mount Clemens, where they worshipped and worked among the Indians for a short time. But such religion as was in evidence at all in this region was the Roman Catholic and the birth of Protestantism in the Northwest Territory was an event delayed until the first quarter of the Nineteenth Century.

# II

## THE CIRCUIT RIDERS AND THE WESTWARD ADVANCE

1800-1804

THE hardihood of the Methodist missionaries, and those of other denominations who penetrated the Northwest in the early days of the Nineteenth Century, amazes the dweller in the soft civilization of today. For bravery, courage and zeal they can be compared only with the Jesuit Fathers who had traveled the lakes, rivers and primeval forests of this virgin territory a hundred years before Wesley was born.

The Methodist itinerant, or "circuit rider," was an institution, a picturesque, a unique phase of the early religious and social development of this country. It would be difficult to find his like today. There was a strange element, almost of mysticism, in his zeal, a profoundity to his religious experience that seemed to inspire and sustain him for his herculean tasks. Apparently he was raised up to meet the special need.

It strains the imagination of the city-bred man of this day to picture the life these men willingly led and the hardships they daily endured. Sent out by the New York, the Genesee or the Ohio Conferences to preach and minister to lonely places of the frontier, their circuits covered vast spaces of wild territory with white settlements miles apart.

They traveled on horseback or afoot and in winter, if lucky, perhaps by sled or wagon. They wandered for days

alone in the dense forests, following the Indian trails or blazed their own way. They were in daily danger of their lives from hostile savages. To swim a river or cross it in winter on the ice from cake to cake, was a common experience. To preach five sermons and cover forty miles on horseback all in one day was not uncommon. To tramp twenty-five miles day after day was not an impossibility.

They slept where they could, frequently in the forest. They preached or prayed wherever they found a human being who would join them, indoors or out—it mattered not. They ate the food that chance hospitality offered. Their "salary" was from $80 to $100 a year; when and if they could collect it from their circuits.

They were cultivators of a rough ground, but they planted the seed; and but for these hardy sowers, both social and religious life would bear a different complexion today.

In his volume, Miscellany, published in 1852, Rev. T. A. Morris, D. D., a bishop of the Methodist Episcopal church, has an essay on Itinerant Work in which he speaks not only of the physical trials of the circuit rider, but also calls attention to difficulties of quite another nature. He says:

"In the first efforts to introduce and carry on that work of God called Methodism, such were the prejudices of the people against and their ignorance of it; such the opposition to be encountered and obstacles to be overcome by the teachers of it, that common men were not suitable instruments of its accomplishment. It is therefore reasonable to suppose that under such circumstances most of those called of God to the work of the ministry were men of more than

common moral courage, as well as intellectual and physical strength. Dwarfs and shadows, without force or courage, were not the heroes for field preaching, contending with savages and sleeping in the woods without guard or shelter. And who does not know that a large proportion of the first American Methodist preachers were men, not only of vigorous and well-disciplined minds, but likewise of iron constitution and tremendous muscular force?

"Time was, when to be called a Methodist preacher was, in the estimation of the great mass of the people, to be virtually charged with being everything vile and despicable and consequently only worthy of insult and personal violence which he often received in abundance. That was a day that tried men's souls. And in view of the odium and insult, fatigue and peril, poverty and nakedness and starvation to be expected consequent upon such a calling, no one was prepared to engage in it till he was crucified to the world and the world crucified to him."

Nathan Bangs, in the story of his life written by Abel Stevens, gives a lively picture of the character of the pioneers to whom the itinerants preached and how successfully the methods of the latter were adapted to the peculiarities of their hearers and the nature of the times. He says:

"Moral restraints are feeble among them; conventional restraints are few; the freedom of their simple wilderness life characterizes all their habits; they have their own code of decorum and sometimes of law itself. They are frank, hospitable, but violent in prejudice and passion; fond of dissipation, of excitement and of hearty if not reckless amusement. The primitive Methodist preachers knew well how to accommodate themselves to the habits and also

ITS SPIRE IS A PERPETUAL CHALLENGE

to the fare of such people, and hence their extraordinary success along the whole American frontier.

"Their simple and familiar methods of worship in cabins and barns, or under trees, suited rude settlers. Their meetings were without the order and ceremonious formality of older communities. They were often scenes of free debate, of interpellations and interlocutions, a hearer at the doorpost or window responding to or questioning or defying the preacher who held forth from a chair, a bench or a barrel at the other end of the building.

"This popular freedom was not without its advantages; it authorized equal freedom on the part of the preacher; it allowed great plainness of speech and directness of appeal. The early memoranda before me afford not a few glimpses of this primitive life of the frontier—crowded congregations in log huts or barns—some of the hearers seated, some standing, some filling the unglazed casements, some thronging the overhanging trees—startling interjections thrown into the sermon by eccentric listeners—violent polemics between the preacher and headstrong sectarists, the whole assembly sometimes involved in earnest debate, some for, some against him, and ending in general confusion. A lively Methodist hymn was usually the best means of restoring order in such cases."

Such was the character of the Methodist missionaries who visited Detroit in the first years of the Nineteenth Century, the field they covered and, in a general way, the people they ministered to.

In spite of its importance as a frontier post and as a depot for the fur trade, Detroit could not have been a very inviting place when the first Protestant missionaries arrived. At the

beginning of the new century the town itself was confined largely to the space bounded approximately by what is now Griswold and Cass Streets and Larned Street and the river. It was surrounded by a stockade of cedar posts about twelve feet high and six inches in diameter. There were possibly 200 houses and less than 1000 inhabitants, the majority French, with some English, Irish and Scotch. There were very few from the American colonies. The garrison was composed of a regiment of infantry and one company of artillery.

The streets within the stockade were very narrow, the broadest, about 20 feet wide, running approximately from Wayne to Griswold where Jefferson Avenue now is. The houses and stores were very small and built of logs. No Indians were permitted to come in after sundown or remain overnight. Surrounding the town was a dense, primeval forest, penetrated only by Indian trails.

The French, for the most part ignorant and set in their ways, regarded the priest as the only authority and would have nothing to do with courts, judges or lawyers. British officials, in control until 1796, had looked upon the New England town meeting as the cause of the Revolution; and, as Clarence M. Burton, the authority on the early history of this territory, points out, self-government that came with the arrival of the Americans, was scarcely known to the people of Detroit at the close of the Eighteenth Century. There was a step forward, however, in 1802, when on January 18th of that year the town was granted its first charter by the General Assembly of the Northwest Territory held at Chillicothe, Ohio.

Although the Methodists established the first Protestant society in this territory they had not the honor of being the

first Protestant ministers to visit Detroit. In addition to the Moravian Brothers and the chaplains of the British garrison already noted, a Baptist clergyman, according to Silas Farmer, was in Detroit for a brief time with General Wayne's Army in 1796.

The next denomination to be represented here was the Congregational, Rev. David Bacon, of that church, arriving here in 1800 primarily to work among the Indians. Mr. Bacon walked from Hartford, Conn., to Buffalo, carrying his own baggage and completing his journey by sailboat. He was in Detroit as late as 1804, spending much of his time in perfecting himself in the language and logic of the Chippewa Indians, and conducting a school. His attempts at preaching to the citizens of Detroit brought him discouragement and he complained that finally none but a few children would come to hear him.

# III

## THE METHODISTS DISCOVER DETROIT

1804-1809

THE actual story of Methodism in Detroit commences in 1804. Daniel Freeman, an elderly local preacher of the Methodist Episcopal church, arrived in that year from Canada. He stayed only a few days, but made a considerable impression by his preaching.

The same year brought Rev. Nathan Bangs. He subsequently became one of the most eminent ministers and authors of his denomination, yet he found Detroit so difficult and discouraging that after several attempts he gave it up in disgust.

He was appointed by the New York Conference to preach in this region. He traveled by way of Canada, riding one day forty-five miles through the wilderness, guided only by marked trees and arriving at a solitary log cabin where he was given a supper of Indian pudding and milk, and a bundle of straw for a bed. He proceeded down the shore of Lake Ste. Clair, visited Sandwich and crossed over to Detroit, "a most abandoned place," he wrote, and preached in the Council House.

He adopted a standard method in addressing a gathering for the first time. After introductory statements about his name, birth, education, conversion, call to the ministry and motives which induced him to come among them, he would proceed:

"I am a Methodist preacher and my manner of worship is to stand up and sing, to kneel in prayer and then stand up and preach while the people sit on their seats. If you don't see fit to join me choose your own method."

At the end of his discourse he would ask: "All who wish to hear any more such preaching, stand up."

In covering his circuit Mr. Bangs reached Detroit three times and on his third visit, finding only a few children in the place of worship and no one appearing to take any interest in hearing the Gospel preached, he "shook off the dust of his feet as a testimony against them and took his departure."

And for five years thereafter no Methodist preacher visited Detroit. Then in 1809 the effort was resumed with the arrival of Rev. William Case.

In the meantime important changes had taken place. In 1805 Michigan became a separate territory under the administration of the governor and judges. That year, June 11th, the town was completely destroyed by fire. It was laid out anew according to the plans of Judge A. B. Woodward, some of whose ideas are discernible today in the open spaces at Campus Martius and Grand Circus Park. Two isolated facts are noted for the year 1809, merely as they reflect light in various directions. In that year Fr. Gabriel Richard, pastor of Ste. Anne's Church, set up the first printing press within the limits of the present State of Michigan and on March 30th one Issac Todd, an Irishman whose partner, James McGill, was founder of McGill University at Montreal, paid the governor and judges one dollar for the land on which the First National Bank now stands.

Rev. William Case, who was about 29 years old when he was sent by the New York Conference in 1809 to take up the

work once more in Detroit, was a character of considerable fascination and of vast importance in the work of the itinerancy of that period, as the five-volume work, "Case and His Contemporaries," by John Carroll, testifies. Dr. Carroll wrote of Case:

"Music was often his solace in his long bush rides. He informed the writer that once on such a journey on a close, sultry day, when the feathered songsters were mute and all nature seemed to lie in a state of torpor, he was quite disposed to feel dejected. On account of this he stopped, dismounted from his horse, selected the branch of a tree that would 'peel' and made a whistle; remounted and began to play; his own spirits were revived, his horse seemed livelier, all the birds began to sing and he went on his way rejoicing."

Again Carroll says: "Case took on account of his youth and beauty, his amicable spirit and winning manners, but especially his powers of song in which he excelled and which he made to subserve the great object of his ministry. He was wont then, and for many years after, when he finished his sermon, to break out in one of his melodious strains by which he first spellbound and then melted his auditors. Next he would pass around the room, shaking hands and speaking a word to each. Ryan (his colleague) was a powerful singer, too, with a voice less sweet, but stronger. They would ride into town, put their horses at an inn, lock arms and go singing down the street a stirring ode, beginning with 'Come let us march to Zion's Hill.'

"By the time they had reached the market place they usually collected a large assembly. When together, Ryan usually preached and Case exhorted, for which he had a peculiar

gift. They suffered no particular opposition, excepting a little annoyance from some of the baser sort who sometimes tried to trip them off the butcher's block which constituted their rostrum; set fire to their hair and then blew out their candles, if it were in the night session. This was accomplished one night by a wicked sailor who then sang out: 'Come on, boys, and see the Devil dance on a butcher's block!' Such opposition the preachers regarded as trivial and held on."

THE FIRST METHODIST HOUSE OF WORSHIP IN MICHIGAN

Built on the River Rouge in 1818; this log church was also the first Protestant church building in the territory.

Case did not, however, approach his Detroit assignment without misgivings. In his private Journal he wrote:

"My appointment to the Detroit Conference (region?) gives me trials and my mind is continually wading in deep waters. I feel a heavy burden almost continually on my mind, the cause of which I conceive to be this: 1—Fears what my success may be. 2—Being a stranger in a land where there is not a single person I ever saw before that I know of. 3—The people are rude, unchristian, uncultivated

and expect therefore that my trials will be great. 4—And to meet all these difficulties I fear I have neither wisdom, gifts, nor grace to conduct such an important mission, but in secret prayer to God, 'my only resource in trouble,' I find some assurance of God's blessings. I have covenanted with Him to devote all I have and am to His service for the salvation of souls."

At another point in his Journal, narrating experiences when 28 years old, he reports:

"Came to Bro. Jones where I met his father-in-law Karrahogle, an Indian Chief, with whom I conversed freely. He is a sensible man, but very ignorant, as all those people appear to be, of God and all eternal things. I asked him to retire with me alone which he did. I then endeavored to expound to him the way of salvation. I said: 'Some of the white men drink too much whisky, get drunk, bad men, they swear, fight, no good. God no like 'em. Some Indians drink much whisky—they fight—God no like them.' He perceived I meant it a check for him and thanked me, but was soon groggy again. He is an agreeable man. We sang together and parted."

In his first year as an itinerant, Case reports that he traveled about 2,500 miles and preached more than 300 times. His second year he traveled 3,000 miles and preached 300 times. His third year he traveled 3,600 miles and preached 300 times.

The character of this young man's reflections is revealed in this notation in his Journal dated 1808: "Applause pleases the creature, but much endangers the soul. An intoxicating and pernicious cup it is for anyone to drink. It ferments the spirit with self-confidence and false impor-

tance and our imagined superiority to others—even to slight those who are in a much better state by dwelling in the valley. How hard not to be pleased with praise."

Young Mr. Case was well received in Detroit and stayed a full year on this circuit. In a long letter to Bishop Asbury, dated May 16, 1810, the young itinerant reported his experiences, in which he said:

"Our Lord has instructed us, that into whatsoever place we enter, we are to inquire who in it are worthy; but as I could not understand that there were any serious persons in the town, and as I knew of none more worthy than the rulers ought to be, I immediately went to the governor, and having introduced myself to him as a minister of the Gospel, I requested the privilege of the Council House to hold meetings in. He appeared very friendly and used me as a Christian minister and ordered the Council House to be prepared for meetings, where I preached to crowded and listening congregations during the time I stayed in that country. As yet there is no society formed in this territory, though some few were brought under awakening and three or four had found peace in believing, and expect to join in society when a minister shall again be sent among them."

And so in this manner young Mr. Case, the singing evangelist, prepared the way for the formation the following year, 1810, of the first Methodist society, which was also the first Protestant society in this territory, and the real beginning of the Central Methodist Church of today.

# IV

## THE FIRST SOCIETY AND THE FIRST CHURCH

1810-1818

THERE seems to be something mystic about the figure seven. It has a way of turning up in the most impressive and mysteriously suggestive manner.

The first Methodist society in this territory—also the first Protestant society—was organized in Detroit in 1810 by Rev. William Mitchell who was sent here by the Western Conference and took up the work where Rev. William Case had left it. This society consisted of seven members and those who are inclined to be susceptible to the superstition of numbers will no doubt feel a special appropriateness and significance in this fact.

The immortal seven, out of whose zeal, devotion and constancy grew not only the present Central Church, but practically all of Methodism in Michigan, deserve special consideration and some biographical attention. They were: Mr. and Mrs. Robert Abbott, Mr. and Mrs. William McCarty, Mr. and Mrs. William Stacy and Sarah McComb.

Most conspicuous among the seven was Robert Abbott who, with other members of his family, not only played an exceedingly important part in the establishment and development of Methodism in this community, but in the business, political and social life as well. Pilcher, in his "History of Protestantism in Michigan," credits Robert Abbott with being the first Anglo-American born in Detroit and the first

person to have a religious experience after the Evangelical manner. He credits him also with being the most active in the building of the first church.

Robert and his brother James, who later also figures prominently in the annals of the Methodist church, were sons of James and Mary Abbott. The family were engaged in mercantile pursuits, especially the fur trade, and Mary Abbott was said to be the first American woman speaking English to settle in Detroit. Her husband was a merchant from Dublin, Ireland. Robert was born in Detroit in 1771, or 1772, or 1773. He was married in 1798 to Elizabeth Audrain, daughter of Peter Audrain, who was brought up in the Roman Catholic faith.

THE BRICK CHURCH ON THE COMMON

The first Methodist church built within the confines of Detroit and used by the First Society from 1826 to 1833.

Robert Abbott was the first person in Detroit to offer the hospitality of his home to young William Case, the singing evangelist and circuit rider, and it was under the influence of the latter that Mr. Abbott became interested in religious matters. He received his final conviction at a Camp Meeting

in 1810. It was a more difficult matter for Mrs. Abbott, brought up a Catholic and entertaining, as was natural, certain prejudices, to follow her husband. But after some opposition she did.

Mr. Abbott was tall, thin and angular, with a hatchet face, prominent nose and reddish hair. He was genial and dearly loved a joke. He was chairman of the Democratic-Republican committee in 1804, which was the early name of the Democratic Party; and a justice of the peace in 1805. He was the third treasurer of the Territory of Michigan, holding that office from 1836 to 1839. He was also county commissioner in 1819. When the Town of Detroit was incorporated in 1802 he was assessor and in 1803 he was a trustee. When Detroit was burned in 1805 the Abbott family lost heavily. Robert Abbott died at Coldwater, Mich. in 1853.

William McCarty was the first class leader ever appointed in Michigan and held that office for many years. He was born on Grosse Isle in 1789. He had few educational advantages, but possessed a warm and lively temperament, ready utterance and respectable talents. It was Rev. William Mitchell who interested him in religion. Mr. McCarty, as class leader, was largely responsible for keeping the little Methodist band together during the war period when there was no minister to serve them and when life in Detroit became very badly demoralized. He died in Coldwater, Mich., in 1844. His wife, Maria C. McCarty, was a sister of Mrs. Robert Abbott and was the last survivor of the original seven. She had heard Daniel Freeman, the first Methodist to reach Detroit, preach in 1804 and he made a profound impression on her.

William Stacy settled in Detroit sometime before 1810. He was small in stature and of a quiet, retiring nature. He was the first of the seven to die, passing away in 1827 on a farm on the River Rouge. Elizabeth Stacy, his wife, was a large woman of commanding presence, active in her religious work and a powerful exhorter. She died in 1853.

Sarah McComb was the widow of Godfrey Corbus and later became the wife of John McComb, a farmer living on the Rouge.

These were the steadfast seven that Rev. William Mitchell gathered together to form the first Methodist society. Mr. Mitchell was followed by Rev. Ninian Holmes of the Genesee Conference, who was assisted on this circuit by Rev. Silas Hopkins. They labored in Detroit until August, 1812, and perhaps later, and at this time the Methodist church consisted of about 50 members.

In the spring of 1811 the first quarterly meeting in Michigan, with Love Feast, baptism and the sacrament of the Lord's Supper, was held in the home of William Weaver, a Roman Catholic, on the River Rouge.

Mr. Holmes was born in the State of New York and was a man of excellent education and engaging manners. He knew French and was well versed in Greek and philosophy. He was of great assistance to the raw young circuit riders and but for him some would not have known their own language grammatically. Dr. Carroll describes him as small in person, a snug and orderly little preacher, fervent and lively. He died in 1829 at the age of 44. Silas Hopkins, who was appointed to assist him in Detroit in 1811, was a green young Canadian of slender ability. He was fortunate, indeed, in having so urbane and scholarly a colleague as Ninian Holmes.

Detroit suffered much during the war of 1812 and the town degenerated into a deplorable state morally and in every other way. There were apparently no Protestant services during this period and not until the arrival of Rev. Joseph Hickcox in July, 1815. Mr. Hickcox was sent here by the Genesee Conference and Dr. Carroll describes him as a worthy man and a successful laborer. He was very handsome, with an aquiline nose and very argumentative in his manner of preaching. He married a relative of Ninian Holmes.

When Mr. Hickcox reached Detroit he found no members except the original seven. The society, with the exception of these immortal founders, had been scattered by the war. Mr. Hickcox recognized them as the Methodist church, reorganized them and, with the aid of a local preacher, Rev. Joseph Mitchell, shepherded them until 1817 when he reported thirty members.

"The Western Gazetteer or Emigrants' Directory," edited by Samuel R. Brown and printed at Auburn, N. Y., 1817, gives some idea of how Detroit appeared in 1816. The writer says:

"There are three streets running parallel with the river; these are intersected by six cross streets, besides several lanes. The situation of the town is agreeable and romantic.

"There are about 300 houses of all descriptions, exclusive of the suburbs or 'cotes,' extending above as far as Lake Ste. Clair and below as far as the River Rouge. The inhabitants are more than half French; the balance consists of emigrants and adventurers from all parts of Europe and America. There are a number of stores which appear to have a brisk trade. The owners know how to extort an exorbitant

price for their merchandise. The streets of Detroit are generally crowded with Indians of various tribes, who collect here to sell their skins. You can hear them whooping and shouting in the streets the whole night. Learning is at a low ebb, yet there is a large number of men of genius and education resident in the city."

Mr. Hickcox was succeeded by Rev. Gideon Lanning who was so well liked that when he preached, the Council House, yard and adjacent street were filled with listeners. Mr. Lanning was born in New Jersey of pious parents and as a very young man exerted his talents as an exhorter and local preacher. He remained in Detroit only part of a year, leaving because of illness. Thomas Harmon, a local preacher, filled the rest of the appointment for the conference year which ended in June, 1818.

It was during Mr. Harmon's labors that a log church was erected on the River Rouge, which, with the exception of the building used for worship by the Moravians in 1782, was the first Protestant church built in Michigan. At that time forty members were reported for the Detroit circuit.

Rev. Joseph Hickcox had previously entered a claim for a piece of land on the River Rouge for his own use, which probably accounts for the location of this historic religious edifice. The site of the church was on the north side of the Rouge, about 120 rods from the river near the edge of Dearborn and about seven miles from Detroit.

This church was erected March 31, 1818, and was a rough affair of logs. It was 24 by 30 feet in size and was used as a place of worship for about ten years, during which time the following were among the ministers who preached in it: Thomas Harmon, Alpheus Davis, Truman Dixon, John P.

Kent, Platt B. Morey, Alfred Bronson, Samuel Baker, Elias Pattee, Billings O. Plympton, William Simmons, Zarah H. Coston and Arza Brown. In 1843 it was destroyed by fire and several years later the surviving sticks of timber were salvaged and made into canes, some of which were presented to various persons and the remainder sold for the benefit of the church.

The essential facts of the remainder of this period can be quickly covered. Alpheus Davis was sent to the Detroit circuit in 1818, but had to depart before the year was over because of illness. He was succeeded by Samuel Belton. The latter before entering the ministry was a cloth dresser in Rome, N. Y. He reported thirty members and was followed in 1819 by Truman Dixon, who also came from Rome, N. Y., where he had learned the trade of clothier before he entered the ministry. At the close of his year he reported 66 members. John P. Kent came in 1820.

The latter date marks the beginning of the first attempt to organize for the purpose of building the first Methodist church within the confines of Detroit. But before this historic episode is narrated one event must be recorded which, while it is not an essential part of the history of Methodism in Detroit, nevertheless is so important a factor in the development of the Protestant religion in this city that it deserves mention here.

In 1816 Rev. John Monteith arrived in Detroit, having been sent by the Board of Missions of the General Assembly of the Presbyterian church. On June 16th he preached his first sermon in the Council House. He preached there every Sabbath, except that on every third Sunday evening the services were conducted by a Methodist minister.

The coming of Mr. Monteith resulted in the organization September 17, 1817, of the First Evangelistic Society of Detroit. It was intended for people of all faiths who cared to join and among its organizers were Governor Lewis Cass and James Abbott, a brother of Robert, who later joined with the latter in incorporating the First Methodist Church.

In 1819 the governor and judges set aside a piece of ground on the east side of Woodward Avenue, about 100 feet north of Larned Street, for the use of this organization. Here a building was erected and dedicated February 27th, 1820, as the First Protestant Church of Detroit. The society was still composed of Episcopalians, Presbyterians, Methodists, Congregationalists and persons of no creed.

After the departure of Mr. Monteith the services were conducted occasionally by a Methodist and sometimes by an Episcopalian. On January 23, 1825, the First Protestant Society was reorganized and definitely committed to the Presbyterian doctrines, providing thus the genesis of the First Presbyterian Church of Detroit.

# V

## THE INCORPORATION OF THE FIRST CHURCH

1822 - 1865

DETROIT was still a station for circuit riders in 1820 and, consequently, the Methodists of the town had no continuous services and no permanent pastor stationed with them at that time. The itinerants had much ground to cover and usually could not hold services oftener than once in three weeks. The people were poor, times hard, money scarce, civilization crude.

But in spite of all these obstacles there was the spark of real life in Detroit Methodism, for on May 16, 1820, the *Detroit Gazette* published the announcement of a special committee, consisting of Robert Abbott, Samuel T. Davenport, Jr., and William W. Petit, appointed to procure a suitable site for a Methodist church in Detroit and to collect funds for the building. Nothing, apparently, was accomplished at this time, but some further progress was made during 1821 when Platt B. Morey had the Detroit appointment.

These various efforts culminated March 21, 1822, in an historical event of far-reaching importance—the incorporation of the First Methodist Episcopal Society of the City of Detroit. The articles were signed by the following: Robert Abbott, Joseph Hickcox, William Hickcox, Joseph C. Corbus, (a son of Sarah McComb, one of the original seven), Israel Noble, James Kapple, Nathaniel Champ, William

McCarty, James L. Reed, John Ramsay, Joseph Donald, James Abbott, H. W. Johns, Edwin W. Goodwin, William R. Goodwin, P. Warren, Joseph Hanchett, Robert P. Lewis and John Farmer. The articles were also signed by A. B. Woodward and James Witherell, judges for the Territory of Michigan, Charles Larned, attorney-general and Lewis Cass, governor of the Territory.

This new organization is a legitimate descendant of the society that built the log church in 1818 and of the first society organized in 1810. Robert Abbott, one of the signers of the articles of incorporation, was one of the original and immortal seven and also was one of the builders of the log church. Other signers who had been members of the church on the Rouge were Joseph Hanchett, Joseph C. Corbus, William McCarty and Joseph Hickcox, the latter the circuit rider who came to Detroit in 1815 and reorganized the church. The following were the first trustees of the newly incorporated church: Robert Abbott, Philip Warren, Jerry Dean, Edwin W. Goodwin, Seth L. Papineau, Robert P. Lewis, James Kapple, Timothy Murphy and Joseph Donald.

John Farmer, who drew up the original articles and wrote them in his own hand, was the father of Silas Farmer, long a member of Central Church, historiographer of the city, and author of the "History of Detroit and Michigan" from which much of the material of this account has been taken.

James Abbott was a younger brother of Robert Abbott and was born within the stockade June 1, 1776. Like his brother he was active in religious, business and political life and a man of considerable importance. He was postmaster of Detroit from 1806 until 1831, though his main business was dealing in furs. In appearance he was the antithesis of

his brother, being short, stout and stocky, with light hair, round full face, short whiskers cut off on a line with the bottom of his ears. His features were stern and he was rather brusque in conversation, prompt, strict and exacting in business transactions. He was the local agent of John Jacob Astor's American Fur Company. He entertained very lavishly in his home on the southwest corner of Woodward Avenue and Woodbridge Street.

THE THIRD HOUSE OF WORSHIP

First erected at Woodward Avenue and Congress Street in 1834 and moved to Lafayette and Fourth for missionary purposes when a new church was built.

Mr. Abbott held many positions of honor and trust. He was made a justice of the peace in 1796, town trustee in 1805 and chief judge of the county court 1815-17. He was a stockholder in the Detroit Bank, also in a female seminary, the first president of the Michigan Insurance Company, an office he held in 1836; and alderman of the old Second Ward in 1842. With Governor Cass and Henry Jackson Hunt he formed the committee that brought Rev. John Monteith to Detroit in 1816 and he was a member of the Protestant organization formed by Mr. Monteith. He was an active

Freemason and secretary of Zion Lodge during the first decade of the Nineteenth Century. In 1835 he built and moved into a brick residence located where the Hammond Building now is at the corner of Fort and Griswold Streets. His wife was Sarah Whistler, daughter of Major John Whistler who was commanding officer of the post after the death of Colonel Hamtramck. In the latter part of his life Mr. Abbott was identified with the Episcopal church. He died in Detroit, March 12, 1858, aged 82 years. His wife died in 1874, aged 84.

Among the twenty signers of the articles of incorporation will be found the name of Jerry Dean. Mr. Dean, an important and beloved figure in early Methodism in Detroit, was the superintendent of the first Methodist Sunday School in Michigan, which was started in 1827. He was born in New York, December 25, 1797, and learned the saddler's trade. He came to Detroit in 1816 and went into business for himself on the northwest corner of Jefferson Avenue and Griswold Street. Mr. Dean was a Whig in politics and served as alderman-at-large from 1827 to 1828. He was director of the poor in 1830, school commissioner in 1831 and one of the promoters of the Detroit Female Seminary which stood where the City Hall now is, in 1834.

Mr. Dean married Phebe Garrison, daughter of John J. Garrison, in 1822. His home was at the southwest corner of Larned and Shelby Streets. Mr. Dean was about five feet nine inches in height, of slender figure, weighed about 130 pounds, had a light complexion, gray eyes and was quick and energetic in his motions. He died in 1839, in his forty-second year and Pilcher comments, "his memory is an ointment poured forth."

Alfred Brunson and Samuel Baker were assigned to Detroit in 1822 and Elias Pattee and Billings O. Plympton in 1823. It was in the latter year that action was started looking to the selection of a site and the building of a church. The lot at the southeast corner of Gratiot and Library Avenues (then State and Farrar Streets) where one of the Crowley-Milner buildings now stands, was secured from the governor and judges. Located "out on the commons," with no sidewalks to reach it, the site proved an unfortunate one and the inaccessibility was undoubtedly a factor in the lack of progress made in those years.

A brick church, two stories high and 50 by 36 feet, was planned, and although the work was started soon after the deed was received, it moved very slowly. Elias Pattee was returned to Detroit in 1824, assisted by Isaac C. Hunter,

THE CHURCH AT WOODWARD AND STATE
Erected by the First Society in 1849 and used until the amalgamation of the First and Second Societies was effected.

and further action was taken to collect money and finish the church. Dr. Carroll describes Pattee as large of stature and commanding in his personal appearance. He dressed in breeches and stockings with buckled low shoes, "which cos-

tume with his graceful natural attitude set off his portly, symmetrical figure to great advantage." He was strong in lungs and voice, zealous and emotional.

Up to this time Detroit had not been considered important enough to receive a regular minister, but in 1825 William Simmons was stationed here. He held his services in the old University Building on Bates Street near Congress.

Then came Zarah H. Coston in 1826. He undertook to complete the "brick church on the common," even doing some of the work himself. It was used as a place of worship by the First Methodist Episcopal Society from 1826 to 1833, during which time its pulpit was occupied by William Runnels in 1827; Arza Brown, 1828-29; Alvan Billings, 1830; Henry Colclazer, 1831-32; Elijah Crane, 1833-34.

When Mr. Brown laid a plank walk to the church the attendance greatly increased and the membership in September, 1829, was 78. This was a period in the history of the church when the name of John Owen—a man destined to be of great importance in Methodism—first appears in the records. We note, for example, in the official proceedings of the church, dated October 24, 1832, that Mr. Owen is one of a committee of two to fix up the stove for winter services. Mr. Owen is also on a committee to select a lot for a new church.

And now the real march of progress begins. The lot on the northeast corner of Woodward Avenue and Congress Street was purchased May 15, 1833, for $1,100. The old church was sold for $1,500. For a while it was used as a theatre and Edwin Forrest played in it on six successive nights. Later the building was used as a saloon, a dwelling and a school.

The new church, located at Woodward and Congress, built of wood, cost $3,000. It was dedicated July 13, 1834, during the pastorate of Elijah Crane.

HOME OF CONGRESS STREET SOCIETY

Built at Congress and Randolph Streets in 1846 and destroyed by fire in 1863 when the Congress Street Society united with the First Society to form Central Church.

Mr. Crane was followed by William Herr, 1835; Edward Thompson (subsequently bishop), 1836-37; J. E. Chaplain, 1838; Henry Colclazer, 1839-40; A. M. Fitch, 1841; James S. Harrison, 1842; James S. Harrison and Jonathan Blanchard, 1843; James V. Watson, 1844; John A. Baughman, 1845-47; O. Mason and E. Crane (temporary supply) 1847; S. D. Simonds, 1848-50. It is interesting to note that in 1840 the pastor's salary was $636.

The idea of a new church was under consideration in 1848 and on June 30th of that year the lot at the southwest corner of Woodward and State Streets was purchased for $2,000. The erection of the new church was begun in 1849 and April 8th the basement was ready for public worship. The new building was of brick, 55 by 78 feet, and cost $11,000. It had galleries on three sides and could seat 700 persons. The audience room was dedicated June 2, 1850.

Dr. Edward Thompson, then president of Ohio Wesleyan University, preaching the morning sermon. The lot at Congress and Woodward was sold for $7,000 and the building moved to the corner of Lafayette and Fourth where a mission was established that eventually became Tabernacle Church.

In 1860 the First Methodist Episcopal Church celebrated its semi-centennial. The pastor in charge at that time was Rev. Seth Reed. It is a remarkable fact that when Central M. E. Church, formerly the First Church, celebrated in 1910 the centenary of the organization of the first Methodist society in Detroit, Dr. Reed was present and preached the sermon. This venerable servant of the church is living at this writing (April, 1922) at Flint, Mich., and is in his 99th year. His health is good. He has never been obliged to wear glasses and still is able to read the finest print. Dr. Reed remains remarkably active for his years and if he is spared until May, 1922, will undoubtedly have the privilege of participating in the celebration of the centenary of the church's legal incorporation, which will make his record a truly remarkable one.

Dr. Reed was born June 2, 1823, on a farm in Otsego County, New York. Suffering severely from asthma, as a child, he was never able to attend school for any length of time and was, therefore, obliged to get his schooling as best he could and practically through his own efforts. When he rode across the state to attend the Michigan Conference in Detroit in 1845 he was entertained in a home that stood in a cornfield, although only about a mile northwest of the church then located at Woodward and Congress.

Dr. Reed was a circuit rider in his early days. He held pastorates in Monroe, Ypsilanti, Ann Arbor, Mt. Clemens

and other Michigan cities and came to the First Church in Detroit in 1859 from Port Huron. He occupied a home at Rowland and State Streets where the Sun Building now stands and cultivated a garden there. When he accepted the Detroit pastorate the Official Board raised the salary to $1,000 a year, which made Dr. Reed the highest paid Methodist minister in the State of Michigan.

Among the other very able men who occupied the pulpit of the First Church when it was located at Woodward and State was James M. Buckley. Dr. Buckley had been threatened with consumption when a young man but had conquered the disease and re-established his health by a rigorous regime in which vigorous outdoor exercise, principally walking, was the major feature. He was a keen man, of sharp intellect. Among his parishioners was James Burns, one of the leading merchants of the day. Eliza, his daughter, became Dr. Buckley's wife. For many years Dr. Buckley was editor of the *New York Christian Advocate.*

The following occupied the pulpit of the church at the corner of State and Woodward: E. H. Pilcher, 1850-52; W. H. Collins, 1852-54; A. D. Wilbor, 1854-56; Francis A. Blades, 1856-58; Samuel Clements, 1858; Seth Reed, 1859-1861; John M. Arnold, 1861-63; James M. Buckley, 1863-65.

# VI

## THE MODERN PHASE—CENTRAL CHURCH

1867-1922

AT THE close of the Civil War period Methodism had attained a fairly strong denominational position in Detroit. In addition to the First Church there was also the Congress Street Society, while several mission undertakings had been established that were eventually to develop into important independent congregations.

The Congress Street Society had been organized in 1843 and had dedicated a new brick church at the corner of Randolph and Congress Streets July 24, 1846. On July 18, 1863, this church was completely destroyed by fire. The society decided to build in a new location and purchased five lots on the northeast corner of Woodward and Adams Avenues for $8,600.

In the meantime the First Church, during the pastorate of Dr. Buckley, had under consideration the selection of a new site for a new church building. Eventually committees from the two churches conferred together and in February, 1864, it was decided to unite all the resources of the two societies and build a splendid stone edifice on the site already purchased by the Congress Street organization.

It was agreed to erect the new Church in the name of the First Methodist Episcopal Church, but that it was to be known as Central M. E. Church, a name selected by the Congress Street Society. The old building of the First

Church was sold for $23,000 and the property of the Congress Street Society, aside from the lots, netted $13,500. A joint building committee was appointed as follows: John Owen, David Preston, L. L. Farnsworth, John Kendall, Aaron C. Fisher. The Sunday Schools of the two churches were united and met together for the first time September 25, 1864. Additional lots were purchased on Adams Avenue and a chapel erected. It was dedicated September 21, 1865. The total cost, including the furnishings, was $27,834. The size of this building was 52 by 94 feet and it seated 500 persons. Services were held in it until the main auditorium was completed. Rev. J. H. McCarty was appointed as associate pastor and as the chapel was not large enough to accommodate the united congregations, Mr. McCarty and Mr. Buckley preached alternately to the two congregations. From the fall of 1866 to that of 1867 Mr. McCarty and Rev. Lewis R. Fiske were associated in the same way and then Mr. Fiske became sole pastor. The cornerstone of Central Church was laid July 3, 1866, and the completed building was dedicated November 17, 1867, with services conducted by Bishop M. Simpson in the morning, Dr. T. M. Eddy in the afternoon and Rev. J. M. Buckley in the evening.

It has often been said that Central is the most churchly and satisfying religious edifice in Detroit. The architect was W. C. Lloyd, who adopted a modified early Gothic style. *The Detroit Advertiser and Tribune* of November 16, 1867, printed a long article on the dedication of the church, including a survey of the history of Methodism in Detroit. In the minute description of the church itself the writer made note of the following facts: Extreme height of spire, 180 feet; weight of bell, 4,600 pounds; size of clock dial, 7 feet in

diameter; seating capacity, 1,140; total cost of church and chapel, $136,000; cost of bell and clock, $3,200. The financing of this great undertaking was largely in the hands of David Preston and John Owen, and both did remarkable work. In September, 1868, the church purchased for $4,800 two more lots on Adams Avenue as a site for a parsonage.

At the time of the dedication of Central Church, Methodism had four houses of worship in Detroit, exclusive of German churches. There were 952 members in the English speaking churches and 148 in the German, making a total of 1,100. There were about 1,457 Sunday School pupils and 150 teachers. Sunday School libraries contained 2,500 volumes.

Dr. Fiske was succeeded in 1869 by Rev. B. F. Cocker and the pulpit was also supplied that year by Rev. D. D. Buck and Rev. G. G. Lyon. Then came the first pastorate of the beloved William X. Ninde, later a bishop of the church. Dr. Ninde occupied the pulpit from 1870 to 1872 when Dr. Fiske was recalled and remained until 1875 when Dr. Ninde was in turn recalled to remain until 1879. Rev. James H. Bayliss occupied Central pulpit from 1880 to 1882 and the earnest Dr. W. W. Ramsay from 1883 to 1885. Dr. W. S. Studley, a preacher of marked poetic temperament and gifts, came in the fall of 1885 and remained till 1888.

In 1883, during the pastorate of Dr. W. W. Ramsay, the church erected a parsonage on the Adams Avenue lots for a total cost, with furnishings, of $12,000. The annual expenses of the church at that time were about $8,000. The pastor was paid $3,000 and the choir cost $1,100 a year. The society was entirely free from debt. Farmer gives the average attendance in 1880 as 600 for morning services and

CENTRAL'S MAIN AUDITORIUM
AND THE G. O. ROBINSON MEMORIAL ORGAN

the number of members by decades as follows: 1830, 78; 1840, 241; 1850, 198; 1860, 269; 1870, 600; 1880, 769.

Dr. W. W. Ramsay, who had been very successful during his first pastorate and extremely well liked, was returned in 1889 and remained through 1890. R. T. Savin was called to Central Church from Wichita, Kansas, in 1891. He was a graduate of De Pauw College and Drew Theological Seminary. He remained until 1894 and during his pastorate suffered a very severe illness which nearly cost him his life and from which he never fully recovered.

In the meantime the city of Detroit had been growing and spreading out. Business had crept up to Grand Circus Park and was spreading northward. New residential sections were opening and old families were seeking more attractive locations. The general character of the district surrounding Central Church and from which it naturally drew its members was changing to a marked degree.

These changes were becoming especially noticeable when Rev. James M. Thoburn, Jr., D. D., came to Central Church in 1895, at which time the membership was 968. A transition period was setting in which set the church back temporarily, the membership dropping to 760 in 1900. In 1896 Dr. Thoburn wrote:

"Central Church is peculiarly situated. It is fast becoming a downtown church. 'Heaven and the suburbs' have drawn heavily upon us, but still our numbers keep up. All downtown churches must be maintained by uptown people. This is a new phase of Christian duty and obligation developed by the exigencies of modern city life—a phase of missionary work not usually reckoned among the forward movements. It is a fact nevertheless."

NO CHURCH HAS A LOVELIER SETTING
NONE A MORE IMPORTANT LOCATION

While the set-back that came was of brief duration Dr. Thoburn had sensed the true situation; had the right vision and made the correct prophecy; and it was not many years before there was a complete readjustment of Central Church's program. Instead of migrating with the old families it elected to remain on its strategic corner and, with enlarged equipment, formed and adapted to meet the new

needs, to take full advantage of its even greater opportunities.

Dr. Thoburn remained with Central Church until 1900 when Rev. George Elliott, D. D., was called. During Dr. Elliott's pastorate, which continued till 1906, Central's communicants reveled in the sermons of this remarkable preacher. Amazingly well read on a great variety of subjects, learned, scholarly and eloquent, Dr. Elliott revealed himself as one of the most brilliant of Methodist pulpiteers.

Rev. Frederick Deland Leete came in 1906 and left in 1912, after a very successful pastorate, to enter the episcopacy. A good preacher, an able administrator, friendly, companionable, he was greatly beloved.

It was during the pastorate of Rev. H. Lester Smith, D.D., who was called to Central's pulpit in 1912, that the great transformation in the church's program and equipment, necessitated by the changes that Dr. Thoburn saw coming and which had been under careful consideration for some time, finally eventuated.

Dr. Smith in type and temperament was unlike his immediate predecessors. In the prime of life, husky, vigorous, boyish, wholehearted, a lover of athletics and outdoor life, he was well fitted to meet the special needs of the church at that time.

In spite of the fact that real estate promoters had long had their eye on the Central Church corner and from time to time had thrown out tempting bait which showed that the property was close to the million mark in value, there never had been any serious idea of selling and moving elsewhere. Central officials appraised the property from the broader and more permanent values of religious life and

religious opportunity. If it was worth so much for business purposes it was worth, from the very fact of its peculiar location, even more for religious purposes. As Central's own former pastor, Bishop F. D. Leete, said:

"In no city has the Methodist church, or any other church, a place of such strategic opportunity. If lost to religious uses, we might well mourn a retrograde step affecting religious life, not only in the city and state, but in the entire country."

To recognize the opportunity is one thing. To take advantage of it is quite another and Central was not then equipped to profit by its unique position. As has already been noted, families had been migrating to other sections and the character of the district had changed. Business had passed the Park and Central Church now was surrounded by a densely populated section of the city in which hotels, boarding houses and rooming houses were the dominating factors.

To minister to such a section of any large modern city requires special equipment and special methods. The large numbers of young people living in boarding and rooming houses face a hard battle that includes more than the task of earning a living. They must have some social life, some rational amusements. They must have proper provisions for human intercourse. This has developed in every large city a demand for a new kind of church to minister to the special needs of these young people. Some call it the institutional church. Whatever be its name, it is plain that it has a double duty and a double task.

And so in 1914 the great plans for Greater Central Church were put under way. The outstanding feature, of course,

THIS VIEW OF THE SEMI-CIRCLE OF GRAND CIRCUS PARK SHOWS IN GRAPH

was the splendid church building constructed where the old chapel and the old parsonage formerly stood. Here was erected a magnificent six-story building, architecturally in keeping with the church proper and modern in every respect. The purpose of this new building, designed by Smith, Hinchman & Grylls, was to supply quarters and equipment for the varied physical, social, philanthropic and religious activities that have become such an important part of the church's program since the nature of its task so materially changed.

The ground floor is occupied by six stores, which, with the basement also rented, provide an income that is used to reduce the indebtedness on the building. The second and third floors are devoted to the Sunday School auditorium, large enough to accommodate 2,000 people. Opening from the main floor and the galleries are various rooms for prayer meetings, class meetings, primary department and the like. There is also a room for the choir and one for stereopticon

NNER THE SINGULARLY FORTUNATE LOCATION OF CENTRAL CHURCH

and motion picture apparatus. Off from the main floor are the pastor's study, office of the Deaconess, etc. The offices of the church are on the ground floor where the study formerly was and at the end of the grand hall opposite the main entrance. The fourth floor is divided into class rooms, club rooms, banquet hall, kitchen, pantries, etc. Arranged for its full capacity the banquet hall accommodates more than 500 guests.

The fifth floor of Central's Church Building is devoted to one of its most important departments. Here are a fine gymnasium, baths, lockers, bowling alley, hand ball courts and living room for the janitor.

The church building was erected at a cost of $325,000. But to carry out the plans it was also necessary to do considerable work on the church proper which entailed an additional expense of $40,000. A new heating plant was installed and a ventilating system that supplies washed air at temperatures automatically controlled. Rewiring, new

electric fixtures, redecorating and refurnishing were also included.

One of the finest features of the improvements made in the church auditorium at this time was the new memorial organ presented to Central Church by George O. Robinson and family at a cost of $25,000. This splendid instrument was built by Ernest M. Skinner of Boston and is one of the finest in workmanship, tonal quality and equipment in the country. The console brings together under the command of one organist six separate and distinct organs—the great, solo, swell, choir, antiphonal and pedal. There are 76 stop-knobs, 21 couplers, 36 pistons between keyboards, and 12 pistons for the feet. The swell, choir and antiphonal organs are in separate, detached rooms, the antiphonal organ being at the rear of the church. The action is electric, some fifty miles of insulated wire being used. The pipes, about 3,500 in number, range in size from about the length and thickness of a slate pencil to pipes of 32-foot tone into which a full-sized man could crawl; and the tone varies from a mere whisper to a mighty rush of sound that fills the great auditorium and makes even the foundations tremble.

In 1911 property on Elizabeth Street, about one hundred feet or so east of Woodward Avenue and to the rear of Central Church chapel, was available and Joseph L. Hudson, with wise foresight, secured an option on it to enable the church to purchase it as an investment against the needs of the future. Central Church now owns this property and erected on it a two-story building of stores from which a substantial income is realized. When the parsonage on Adams Avenue ceased to be suitable for dwelling purposes it was devoted to commercial uses and tenants of the old

parsonage building are now occupying space in the Elizabeth Street building.

Thus Central Church prepared to meet its new responsibilities and to seize its new opportunities. Like Dr. Leete, Dr. Smith left Central Church to enter the episcopacy. He departed in 1920 and was succeeded by Central's present pastor, Dr. Lynn Harold Hough, formerly President of Northwestern University at Evanston, Ill. Dr. Hough has brought new luster to this historic pulpit. With the broadest of academic training and experience, profound knowledge, the wide outlook that only travel and intimate contact with the best of other countries can give, rare literary ability, a keen, active intellect and extraordinary talent as a speaker, he is not only enthralling his parishioners but has brought great distinction to both Central Church and the city of Detroit.

# VII

## THE FRUITS OF A CENTURY

THERE are occasions when it is permissible to look backward. With one hundred years of legally incorporated existence, and one hundred and twelve of actual organized life, Central Methodist Episcopal Church, the First Methodist Episcopal Society of the City of Detroit, may profitably pause for a moment to survey the past.

Anyone who studies the intimate history of this society must necessarily note an outstanding characteristic—the missionary spirit, the missionary urge. This is not peculiar to the First Society of Detroit. It is a characteristic that marks Methodism wherever it appears. It is the same spirit that implanted Methodism in America. It is the same spirit that sent the crusading circuit riders westward into the wilderness. It is the spirit that becomes manifest apparently whenever and wherever any group of people organize themselves into a Methodist society.

The fact that Detroit Methodism in 1922 seems so largely the outgrowth of Central Church is merely due to the circumstance that Central Church is the *first* church by right of chronological precedence as well as by right of law. Being the first to organize it was but in the nature of things Methodistic that Central Church should in the course of time be known as the Mother of Michigan Methodism.

It is not the purpose, however, of this historical monograph to trace all the fruit of the missionary seed implanted

in Michigan by the early Methodist circuit riders. There is no intention of making this a complete reference work on Detroit Methodism and there is not space enough even to cover briefly all the activities that Central Church is or has recently been interested in. But before a rapid and final survey is made of Central Church's present work it is worth while to indicate, by just a few examples, how so large a family grew out of the association in 1810 of the Immortal Seven.

When the First Society, then located at Woodward Avenue and Congress Street, decided to build a new place of worship at Woodward Avenue and State Street the old frame building was donated for a mission which was established at the corner of Lafayette Avenue and Fourth Street on a lot given by Governor Lewis Cass. This mission, dedicated October 14, 1849, was first known as the Third Methodist Episcopal Church, then as the Lafayette Street Mission. When it outgrew its quarters and built a new brick church, in 1873, at the corner of Howard and Fourth Streets, it was dedicated as Trinity Church. This name was soon after changed to Tabernacle Methodist Episcopal Church. This society started with twenty-five members and when the new church was built it had increased to about 300. In 1895 its membership was 315; Sunday School, 300; Epworth League, 200; and it operated a flourishing mission on Gratiot Avenue.

Among the early pastors of Tabernacle Church, then known as the Lafayette M. E. Church, was Rev. Manassah Hickey who occupied the pulpit from 1852 to 1854. In 1853 Rev. Mr. Hickey started a mission Sunday School in a private dwelling on Seventh Street, near Bagg, now Temple

Avenue. This was the beginning of Simpson, now the Wesley M. E. Church. A brick church was erected on the corner of Bagg and Seventh Streets in June, 1856, at the cost of $1,500. In 1868 the present site, at Grand River Avenue and Sixth Street, was purchased, largely through the efforts of David Preston of Central Church, and in July, 1870, the present building was dedicated. A few years ago Tabernacle united with Simpson and the latter became Simpson-Tabernacle. This was finally changed to Wesley, the present name.

Central Church, especially its distinguished member, John Owen, rendered exceedingly important service in the establishment of the Jefferson Avenue M. E. Church, now Palmer Memorial M. E. Church. Largely through the efforts and personal gifts of Mr. Owen a lot was secured in 1864 on the south side of Jefferson Avenue near St. Aubin Avenue. The church building was dedicated December 23, 1866. In 1885, during the third year of Rev. William Dawe's pastorate, it was decided to seek a new location farther north and east. A lot was purchased at the southwest corner of McDougall and Champlain (now East Lafayette) and the new church was dedicated November 27, 1884, the centennial year of American Methodism. During the same year it was newly incorporated as the Mary W. Palmer Memorial M. E. Church in honor of one of the earliest Methodists of Detroit, whose son, Senator Thomas W. Palmer, had given $7,000 to the building fund and had made other valuable contributions to Methodist causes. The dedicatory sermon was preached by Rev. James H. Bayliss who was pastor of Central Church from 1879 to 1882. Out of Palmer Memorial Church grew the Baldwin Avenue Church.

When Cass Avenue M. E. Church was incorporated June 10, 1882, the historical records show that among the incorporators were David Preston and Silas Farmer of Central Church and these two became members of the first Official Board, Mr. Farmer being elected secretary. David Preston, with his usual broad outlook, in anticipation of the needs of the church, had secured two or more sites and finally the lot at the northwest corner of Selden and Cass Avenues was selected. The chapel was dedicated December 4, 1883, Rev. J. H. Bayliss, formerly pastor of Central Church, preaching the morning sermon. The total cost of the lot and building was $20,860. The cornerstone of the present church was laid by Bishop Newman during the Annual Conference Session of 1891.

These are but a few examples cited to show the part the First Society has played in the growth of Methodism in Detroit. When the Original Seven organized, their wildest imaginations could not have visioned even a small part of what the intervening century has developed. From the log hut on the Rouge in 1818 the tangible and material assets of the denomination have grown to thirty-one churches for Greater Detroit in 1922, valued conservatively at $6,500,000, with an indebtedness against this magnificent sum of only $880,000.

And what would Robert Abbott and his associates of those early days think of the Central Church of today? Imagine the amazement of the worshipers in the log church on the Rouge if they could inspect the great "religious plant" of 1922. Fancy their bewilderment over the manifold activities, the amazing variety and the extraordinary scope of Central's present program of religious, philanthropic,

social, athletic and civic work. As a fitting finale to this brief account of the growth and development of the First Methodist Episcopal Society of the City of Detroit and as a mark of special honor let us conduct the Immortal Seven on a tour of inspection. As the Sunday School is one of the most important features of any church this would perhaps be their first point of interest.

Here is a department of the church with a history all its own that would doubtless prove an interesting and profitable study. The present great Sunday School of Central Church dates back to 1827. In that year Jerry Dean organized, in the old brick church at State and Farrar Streets, the first Methodist Sabbath School in Michigan. The sessions were quickly transferred to an office on Woodward Avenue. John Owen became the superintendent in 1830.

The Central School of today has a total enrollment of 1200 with an average attendance of 740. The average attendance of the various departments is as follows: Adult, 465; Senior, 50; Intermediate, 66; Junior, 56; Primary, 23; Kindergarten, 21; Chinese, 60. The latter item would undoubtedly make the Immortal Seven pause. There were probably no Chinese in Detroit in their day. But today Central's Chinese Sunday School has an enrollment of 120 and it is the largest of its kind in the city.

The Sunday School sessions of Central Church are held at the noon hour every Sabbath and for those who cannot attend at that hour there is a Bible Class held each Sunday afternoon at four o'clock. There are also special provisions for the very young during the sermon hour Sunday mornings —a Junior Church with an average attendance of 60. It is a complete church service for boys and girls. Songs, Bible

REV. R. M. ATKINS
Associate Pastor
for Institutional work

REV. F. L. FITCH
Associate Pastor

ARTHUR H. SIMONS
Physical Director

MISS ALICE B. SHIREY
Deaconess

MEMBERS OF CENTRAL'S EXECUTIVE STAFF

readings and quotations by the children, the responsive lesson led by a boy or girl and two short sermonets do for the boys and girls what the regular church service does for the adults. The Junior Church is organized along the same lines as the regular church, for the express purpose of training the men and women of tomorrow in Christian leadership. It has its own pianist, its own Official Board and its own Committees.

Children of downtown Detroit love Central Church because she means so much to them. The Vacation Bible School is a feature they especially appreciate. It meets each Saturday morning at 9:30 o'clock and the fact that the personnel of the school includes twenty nationalities and as many creeds shows how cosmopolitan is the group and how wide the scope of the work accomplished. For the month of July daily sessions are held, with Bible study, manual training or handwork classes, play hours in the gymnasium and motion pictures.

An interesting amplification of Central's educational activities in quite another direction is found in the Popular Educational Classes. These meet Wednesday evenings at 6:45 o'clock, following a supper, and include: Browning Club, Current Events Class, Chautauqua Circle and Personal Workers' Class. Once a month Dr. Hough delivers a lecture under the auspices of the Browning Club. The average attendance of these clubs and classes is 100.

The Epworth League, for young men and women, organized in June, 1868, with 31 members, continues to be an important factor in the spiritual development of Central's communicants. At 5:15 o'clock each Sunday afternoon the young people gather for a social hour and light refreshments,

LIKE A BIT OF THE OLD WORLD

The Facade of Central's Church Building is a work of Real Architectural Art

followed by devotional services at 6:15 o'clock. The membership is 250 and the average attendance 150. Central's Epworth League has an annual budget of $1,000, of which 60 per cent is for missions.

The mention of missions suggests at once the extraordinary part played by the women of Central Church in carrying out its plans and policies. The church is justly proud of the spendid history of the department of women's work which has been mainly due to the excellent leadership of capable, consecrated women from its beginning to the present time. This feature of the work of Central Church falls under three general heads, Foreign Missions, Home Missions and Guild Service.

The beginning of women's enterprises connected with this church was a meeting of the women called May 14, 1844, by the pastor, James V. Watson, when the Female Missionary Society was organized, the object being "to beget a missionary spirit and to labor and pray for the success of missions at home and abroad." In 1869 the Woman's Foreign Missionary Society auxiliary was organized with 25 members. March 26, 1881, an auxiliary of young women, called the Young Ladies' Foreign Missionary Society, was organized with a membership of 18. In 1913 it was deemed wise to amalgamate the two foreign missionary societies and this was done in March of that year. In 1918 the Foreign Missionary Society undertook the entire support of a missionary, Miss Helen Des Jardins, now in Suining, West China. A Business Women's Missionary Society for Home and Foreign Missions was organized in September, 1920.

The women of the Foreign Missionary Societies of Central Church were honored in being hostesses for the meeting of

the General Executives of that society in 1889 and again in 1917. The Foreign Missionary Society meets the first Friday of each month.

Shortly after the organization of the Woman's Home Missionary Society in Cincinnati, Ohio, June 8, 1880, an

EASTER MORNING IN CENTRAL CHURCH

auxiliary was organized in Central Church. Its earliest and, perhaps, its most important task was the establishment of Deaconess work in Detroit. Central Church was not alone

in this, but the seven Methodist churches then in the city (Central, Simpson, Tabernacle, Haven, Cass, Mary Palmer and Woodward Avenue) co-operated and Deaconess work was put in operation August 29, 1889. This was made possible by the generous gift of Mrs. George O. Robinson, a member of Central; and among the first officers were three members of this church. Detroit has the honor of being the first city in the United States to have a Deaconess Home. In its 33 years three of its four Superintendents, Miss Gaddis who became Superintendent of the Home in January, 1890, and remained nine years, Miss Gaunt and Mrs. Moors, were members and active workers of Central Church. Miss Alice B. Shirey, Deaconess, has served this church continuously since January, 1906.

The women of the church have had the pleasure of entertaining the General Society of the Woman's Home Missionary organization for the annual meeting, first in 1886 when Mrs. Rutherford B. Hayes, wife of the President of the United States, was the president of the society and again in 1919 during the presidency of Mrs. W. P. Thirkield, wife of Bishop Thirkield. The Home Missionary Society meets every third Friday at two o'clock.

What is now known as the Woman's Guild had its beginning November 27, 1849, when the women of the church were gathered together to make cushions for the pews of the new church then being built at the corner of Woodward Avenue and State Street. The cushions finished, the Woman's Sewing Society was discontinued, but was revived in 1852 during the pastorate of Rev. E. H. Pilcher. Later it was called The Ladies' Aid Society and finally it was renamed the Woman's Guild. This organization gave much

EVIDENCE OF CENTRAL'S ATHLETIC PROWESS

A Championship Baseball Nine

Young Women's Gymnastic Class

Winners of the Inter-Church and City and State Independent Basketball Championships

time to Red Cross work during and after the war. The Guild has many other departments of service such as the Philanthropic, the Sewing, the Banquet and the House Committees. It meets the fourth Tuesday of each month and every woman in Central's congregation is a member.

Tributary to the Women's Foreign Missionary Society are three thriving organizations for young women and for boys and girls: The Standard Bearers, for older girls, meeting at 2:30 o'clock every third Saturday; the King's Heralds, for younger girls, meeting every first Saturday; and Little Light Bearers, for boys and girls under eight years of age, for whom winter and spring parties are given.

Tributary to the Home Missionary Society are also three lusty organizations: the Queen Esther Circle for older girls meeting on the first Tuesday of the month; the Home Guards, for younger girls, meeting at 10:30 on the second Sunday morning of the month; and the Mothers' Jewels, for girls and boys under eight years of age for whom, also, parties are given in winter and spring.

The sun never sets on the missionary activities of Central Church. Her interest has always been world wide and from her Detroit field of labor as a center have gone out lines of influence that support work in twenty-five different places in the foreign field. Among them are:

Tientsin, China
Foochow, China
Hinghwa, China
Seoul, Korea
Japan
Bareilly, India
Liberia, Africa
Central Africa
France
Kutien, China
Kinkiang, China
Shantung, China
Pyengyang, Korea
Chungking, China
Jubbulpore, India
Asanol, India
Phalera, India
Vikerabad, India
Goodhra, India
Ching Hsien, China
Rome, Italy
Porto Rico
Shanghai, China
Tuchnow, India
Mondabad, India

One of the finest features of Central's Church House is the gymnasium and its special provisions for sports and

games. Radiating from the gymnasium are a vast number of indoor and outdoor activities conducted by a promotion organization, the Central M. E. Athletic Association. This organization promotes for boys, men, women and girls the following: basketball, baseball, tennis, swimming, volley ball, handball, bowling, indoor baseball, gymnastics, social affairs, picnics and the like. Among its organized teams are: basketball, 11; bowling, 21; volley ball, 3; number playing on organized teams, 160.

Central has eight teams playing in the Inter-Church Athletic Association. This last season the men's basketball team won the Senior Division A championship; the boy's team won the Intermediate Division K championship; the girls' team won the Girls' Division M championship; the volley ball team won the volley ball championship. Central's girls' team also won the City and State basketball title for this season.

Statistics for one winter month's athletic activities during the season of 1921-22 are as follows:

PERIODS

| | | | |
|---|---|---|---|
| Gym Classes | 28 | Basketball Practice—Boys | 36 |
| Basketball Practice—Men | 8 | Basketball Practice—Girls | 16 |
| Children's Play Hours | 8 | | |

GAMES

| | | | |
|---|---|---|---|
| Basketball—Men | 20 | Handball Games | 65 |
| Basketball—Boys | 24 | Bowling | 360 |
| Basketball—Girls | 16 | Volley Ball | 15 |

PRIVILEGES USED

| | | | |
|---|---|---|---|
| Men | 400 | Women | 350 |
| Boys | 450 | Children | 75 |
| Girls | 250 | Outsiders | 400 |
| Spectators | 900 | | |

Organized work for boys and girls also includes four Camp Fire groups, two Boys' Clubs, one group of Blue

Birds (young girls), one Scout Troop, one Kappa Sigma Pi club (older boys) and one Pi Beta Phi club (older girls). Last summer 52 girls were in attendance for two weeks at the camp near Kingsville, Ont. During the summer Central's baseball team plays in the Inter-Church League. Its tennis club has an enrollment of 40 members. There is also a swimming class of eight girls.

It is evident from the clubs, societies and activities already touched upon that Central is making good use of her Church House. As a matter of record a report of the Church House attendance for one month should be included: For the month of February, 1922, it was as follows:

| | |
|---|---|
| Religious Meetings | 4,104 |
| Socials and Suppers | 1,762 |
| Educational Groups and Committees | 891 |
| Outside Organizations | 1,141 |
| Gymnasium | 2,300 |
| Total | 10,198 |

There are just a few more statistics we would want to give our distinguished visitors, the Immortal Seven, if we could take them on a tour of inspection of Central Church: 1557 in full membership, 90 in preparatory membership, 606 non-resident members; the budget for current expenses is $49,480; benevolences, $133,776. Central led the entire denomination in Centenary giving. Her quota was $140,000, but she raised $521,621.30.

Such, in part at least, is the story of then and now—the narrative of a Century of Service. By no means complete, it fails particularly to record the loyal services and individual efforts of a now invisible army of men and women; but nevertheless there is enough in the record as here set forth to quicken the pride of the living and to give inspiration and courage to those that are to come.

# THE EXECUTIVE STAFF OF CENTRAL M. E. CHURCH, MAY, 1922

Lynn Harold Hough, D. D., *Pastor*
R. M. Atkins, *Associate Pastor for Institutional Work*
F. L. Fitch, *Associate Pastor*
Miss Alice B. Shirey, *Deaconess*
Arthur H. Simons, *Physical Director*
Miss Florence M. Come, *Secretary*

## TRUSTEES:

John M. Biles, J. E. Dodds, A. A. Hare, C. T. Holcroft, J. Henry Ling, James Pringle, Arthur J. Stock, R. H. Webber, Dr. C. P. Wood.

## OFFICIAL BOARD:

Miss Nellie Archer, H. A. Benter, F. A. Black, A. L. Boyer, Mrs. George T. Calvert, James Connelly, B. D. Edwards, C. E. Fleming, Gordon Z. Gage, Ralph C. Getsinger, J. L. Hay, N. J. Hill, F. J. Huntley, Carl E. Johnson, James A. Kirkpatrick, E. C. Kline, W. F. Kinsey, Ralph B. Lacey, Dr. Fred M. Meader, Dr. W. O. Merrill, Dr. Jas. I. Murray, B. L. Pearson, Jas. G. Pierce, Geo. H. Prudden, Jr., Frank B. Ruoff, Leonard A. Seltzer, B. E. Taylor, Dr. J. M. Thompson, B. O. Tippy, Porter A. Tucker, Oscar Webber, A. H. Simons.

## A TYPICAL WEEK'S CALENDAR AT CENTRAL CHURCH
## WEEK OF FEBRUARY 12, 1922

SUNDAY:

9:30 a.m.—Class meeting.
10:30 a.m.—Morning Worship.
10:30 a.m.—Nursery for children. Ladies' Rest Room, second floor.
10:45 a.m.—Junior Church.
12:00 a.m.—Sunday School at once after morning service.
3:00 p.m.—Chinese Sunday School.
4:00 p.m.—Afternoon Bible Class.
5:15 p.m.—Social Hour.
6:15 p.m.—Epworth League, fourth floor.
7:30 p.m.—Evening Worship.

MONDAY:

4:00 p.m.—Apex Club practice.
6:15 p.m.—Juniors' practice.
7:00 p.m.—Men's bowling.
7:15 p.m.—Volley ball, Central vs. W. Gr. Blvd., at Westminster Church.
7:30 p.m.—Kappa Sigma Pi.
7:45 p.m.—Official Board Meeting and Quarterly Conference.
7:45 p.m.—Business Women's Societies.
8:15 p.m.—Representative Team vs. St. Paul M. E. of Port Huron.
9:15 p.m.—Keystones vs. Orioles.

TUESDAY:

10:30 a.m.—Sewing Room open.
4:30 p.m.—Girls' Gym Class.
6:30 p.m.—Mrs. Ale's Class basketball practice.
6:30 p.m.—Father and Son Banquet.
7:00 p.m.—Ladies' Bowling League. Peacocks vs. Robins.
7:00 p.m.—Detroit School of Religion. Church House Auditorium.
7:30 p.m.—Ladies' Gym Class.
8:15 p.m.—Reserve Girls' team practice.
8:45 p.m.—Representative Girls' team practice.
9:00 p.m.—Men's Bowling Team vs. First German Baptist at Broadway Alleys.

WEDNESDAY:

3:00 p.m.—Ladies' bowling.
4:00 p.m.—Chinese tennis practice.
4:00 p.m.—Religious Education Class for boys and girls. Leader, Miss Shirey.
6:00 p.m.—Fellowship Supper.
6:45 p.m.—Browning Club, leader, Mr. W. W. Walton.
6:45 p.m.—Current Events Class, Mr. Jas. A. Kirkpatrick.
6:45 p.m.—The Chautauqua Circle, leader, Miss Alice B. Shirey.
6:45 p.m.—Personal Workers' Class, leader, Mr. F. L. Fitch.
7:45 p.m.—Mid-week Prayer Service.

THURSDAY:

4:00 p.m.—Apex Club basketball practice.
5:30 p.m.—Business Men's Gym Class.
7:30 p.m.—Juniors vs. Flat Rock High School.
8:00 p.m.—Alathea Class Party.
8:00 p.m.—Skating Club.
8:00 p.m.—Drama Club.
8:15 p.m.—Men's Representative team practice.
8:30 p.m.—Girls' Team vs. Rosary, at Rosary

FRIDAY:

4:00 p.m.—Lewa Camp Fire Circle.
4:00 p.m.—Ampao Camp Fire Circle.
4:00 p.m.—Tap-We-Tanda Camp Fire Circle.
4:00 p.m.—Wi-ta-Waste Camp Fire Circle.
6:30 p.m.—Wi-ta-Waste Basketball practice.
6:45 p.m.—Central Girls vs. Y. W. H. A.
7:00 p.m.—Circle on the Square.
7:30 p.m.—Chinese Sunday School.
7:30 p.m.—Inter-Church Girls' League: West Grand Boulevard vs. Paul M. E.; Russell Bible Class vs. Wesley M. E.; Woodward Baptist vs. Westminster.

SATURDAY:

9:00 a.m.—Chinese basketball practice.
9:30 a.m.—Vacation Bible School.
2:00 p.m.—Junior Philathea.
2:00 p.m.—Camp Fire Girls' play hour.
3:00 p.m.—Junior Girls vs. Rosary Juniors.
4:00 p.m.—Handball.
4:30 p.m.—Standard Bearers.
6:30 p.m.—Couples' Bowling League.
6:45 p.m.—Apex Club vs. Calumet M. E.
6:45 p.m.—Apex Club vs. Central Christian.
7:45 p.m.—Inter-Church Basketball League:
Central vs. St. John Lutheran.
Boulevard vs. Trumbull.
Temple Baptist vs. Farrand Guards.

## PASTORS WHO SERVED THE FIRST METHODIST EPISCOPAL CHURCH OF DETROIT AND THEIR CIRCUIT-RIDING FORERUNNERS

Daniel Freeman . . . . . 1804
Nathan Bangs . . . . . 1804
William Case . . . . . 1809
Ninian Holmes and
William Mitchell . . . . . 1810
Ninian Holmes and
Silas Hopkins . . . . . 1811
George W. Densmore . . . . . 1812
(Did not arrive because of the war—
No Supply 1813-14)
Joseph Hickcox . . . . . 1815–16
Gideon Lanning . . . . . 1817
Alpheus Davis . . . . . 1818
Truman Dixon . . . . . 1819
John P. Kent . . . . . 1820
Platt B. Morey . . . . . 1821
Alfred Brunson and Samuel Baker . 1822
Elias Pattee and
Billings O. Plympton . . . . . 1823
Elias Pattee and Isaac C. Hunter . 1824
William Simmons . . . . . 1825
Zarah H. Coston . . . . . 1826
William Runnels . . . . . 1827
Arza Brown . . . . . 1828–29
Alvan Billings . . . . . 1830
Henry Colclazer . . . . . 1831–32
Elijah Crane . . . . . 1833–34
William Herr . . . . . 1835
Edward Thompson . . . . . 1836–37
J. E. Chaplain . . . . . 1838
Henry Colclazer . . . . . 1839–40
Henry Fitch . . . . . 1841
J. S. Harrison . . . . . 1842
Jonathan Blanchard . . . . . 1843
James V. Watson . . . . . 1844
John A. Baughman . . . . . 1845–46
O. Mason . . . . . 1847
S. D. Simonds . . . . . 1848–49
E. H. Pilcher . . . . . 1850–51
W. H. Collins . . . . . 1852–53
A. D. Wilbor . . . . . 1854–55
Francis A. Blades . . . . . 1856–57
Samuel Clements . . . . . 1858
Seth Reed . . . . . 1859–61
John M. Arnold . . . . . 1861–63
James M. Buckley . . . . . 1863–65
J. M. McCarty . . . . . 1866
Lewis R. Fiske . . . . . 1867–68
B. F. Cocker . . . . . 1869
W. X. Ninde . . . . . 1870–72
Lewis R. Fiske . . . . . 1873–75
W. X. Ninde . . . . . 1876–79
James H. Bayliss . . . . . 1880–82
W. W. Ramsay . . . . . 1883–85
W. S. Studley . . . . . 1886–88
W. W. Ramsay . . . . . 1889–90
R. T. Savin . . . . . 1891–94
James M. Thoburn, Jr. . . . 1895–1900
George Elliott . . . . . 1900–1906
Frederick Deland Leete . . . 1906–1912
H. Lester Smith . . . . . 1912–1920
Lynn Harold Hough . . . . 1920

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BEFORE AND AFTER

The transformation of an east-side boy
into a Central Scout

EVANS
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